

SAMARITAN CORRESPONDENCE COURSES

OUR STORY TOO

LESSON 13, REVIEW TEST ON SECTION B THE ROLE OF WOMEN IN CHRISTIAN HISTORY

PREPARATION

Use the study questions and your responses from Lessons 8 - 12 to prepare yourself for this second Review Test. All of the 100 questions in this test will be objective: short answer, true or false, multiple choice, matching, or fill-in-the-blank.

In your study preparation make sure to review the following:

- Jesus' female disciples/followers
- Paul's teaching about marriage and marital status
- The full membership of women in Christian communities
- Positions of leadership in earliest Christianity, and the role of women in these positions
- The beliefs of the church "fathers" regarding women
- How virginity gave women a degree of practical equality with men
- Images of women in medieval literature
- The ascetic lifestyle: what it involved, the women who embraced it, its benefits and negative aspects for women
- Abbesses: their power and their decline
- The Beguines
- The effect of the ascetic lifestyle on belief in the Virgin Birth
- The Virgin Mary: how she came to be seen as mediator, her positive and negative significance for women
- Witchcraft: when and where the persecution happened
- The Protestant Reformation: how it changed the understanding of marriage, the positive and negative impact on women
- The teachings of Luther and Calvin that could have been used to support the full participation of women in church life
- Why groups outside the Protestant mainstream had to face the possibility of full female participation in church life
- The dominant views of women in North American colonial settlements in the early 1600's, how these views changed in the next 200 years
- The Puritans' unfolding understanding of marriage



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- The story of Anne Hutchinson
- How the evangelical style of Christianity provided additional and wider opportunities for women
- The appeal of Quakerism to women
- The development of the "cult of true womanhood": how it depicted women, how it reversed traditional beliefs about the genders, who participated in it, its advantages and disadvantages for women, its acceptance by Roman Catholics as well as Protestants
- Women's mission groups/boards: why they were started, their initial focus, the shift in focus, how they elevated the status of women in the mission field, how they advanced women's rights in the churches
- The Women's Bible: what it was, who supervised the work, the pioneering work done
- 19th century sectarian groups in the U.S.: their distinctive beliefs, why they attracted women
- Roman Catholic nuns: when and why they came to North America, the primary services they provided, how they helped the Roman Catholic Church meet the challenge of building a church in a new culture
- Why the first few decades of the 20th century resulted in more mature discussion in Christian churches on the full participation of women
- The 1976 Vatican Statement on women and the priesthood
- Feminist theologians: what about traditional Christian theology must be changed

INSTRUCTIONS

This is a closed-book test taken on the honor system. All of the 100 questions are objective. Be sure to read each question carefully so you will know what is being asked.

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LESSON 14, BLACK CHRISTIANITY AS IT HAS DEVELOPED IN THE U.S.A.

With this 14th lesson you will begin the third section of this course (Section C), which is, THE ROLE OF BLACK PEOPLE IN CHRISTIAN HISTORY. The assignment for this lesson is to read the article by James Cone entitled, "Black Theology in American Religion", pages 6 - 21 in the April 1986 issue of *Theology Today*. Read this article all the way through first. Then go through it again and answer the study questions in the space provided.

Then make a clear photocopy of your study question pages with your responses, or type your responses on separate sheets of paper. Send this second copy of your responses back for grading to the Samaritan faculty member who coordinates correspondence courses. The address is on the cover letter.

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(A) *Black Theology in American Religion*

- (1) The "two warring ideals" for black people in the U.S., as expressed by W.E.B. Dubois in 1903, are simultaneously being a(n) _____ and a(n) _____.

Cone articulates these "two warring ideals" from the point of view of religion; for him the dilemma or tension is being simultaneously _____ and _____.

- (2) Black religious thought is not identical with white Christian theology or with traditional African beliefs. It is both - but reinterpreted and adapted. Briefly explain.

The "African" side of black religion has helped African-Americans to _____ and to _____.

The "Christian" element in black religion has helped African-Americans to _____ so that _____.

- (3) Both the African and Christian elements are found throughout the history of black religious thought, but one gradually became dominant. Which one? _____

- (4) The dissimilarities between black religious thought and white Protestant/Catholic religious thought include:

- (a) Whites used their cultural perspective to _____.
Blacks used their cultural perspective to _____.

- (b) White theology is largely defined by _____, and it has largely ignored _____.
Black religious thought is the thinking of _____ whose understanding of God was shaped by _____ and _____.

- (5) The five religious themes that have defined the character of black religious thought are:

_____, _____, _____, _____, _____

- (a) Which has been the most predominant of these themes?

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- (5) (cont'd)
- (b) Which of these themes was identified with the punishment of oppressors? _____
- (c) Which of these themes was synonymous with the deliverance of the oppressed from the bondage of slavery? _____
- (d) For which of these themes was the term "heaven" used? _____
- (e) Which of these themes created the most serious challenge to the faith of African-Americans? _____
- (6) A common refrain in black religious thought has been: "sooner or later... we reap as we sow."
- The "sooner" referred to:
- The "later" referred to:
- (7) In a one-paragraph essay explain the theme of hope in black religious thought: the basis for the hope, how the idea of "heaven" was used.

- (8) In a one-paragraph essay explain the differences in black reflection on love from white theological reflection on love. In black religious thought how is love seen in relation to justice, liberation, and hope?

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- (9) What two Biblical texts were used by African-Americans to attempt to resolve the theological dilemma that slavery and racism created for them?
_____ and _____
- (10) What two things did black churches do that gave rise to a civil rights movement separate from the churches?
- (a) _____
- (b) _____
- (11) Give the full name of these civil rights organizations identified by their initials.
- NAACP - _____
- NUL - _____
- CORE - _____
- (12) In a one-paragraph essay explain the close relations that the civil rights organizations of the first half of the 20th century had with black churches.
- (13) Why did black Baptist clergy find it easier than black Methodist clergy to remain pastors while also being deeply involved in struggle for black equality in society?
Because of _____
- Prominent examples of such black Baptist clergy were the father and son pastors _____ and _____.
The church that both pastored in New York City is called _____.
- (14) Match one of these influential black thinkers of the 20th century with each description below:
- | | |
|------------------------------|--------------------|
| (a) Martin Luther King, Jr. | (b) Howard Thurman |
| (c) Adam Clayton Powell, Jr. | (d) Benjamin Mays |
- He accused white churches of turning Christianity into "churchianity".
- Dean of the chapel and professor of theology at Howard University.

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(14) (cont'd)

- Dean of the chapel and minister-at-large at Boston University
- His contribution to black religious thought came through his writings and addresses on the black church and racism in America.
- The black thinker of the 20th century who has made the greatest impact upon black religious thought and upon American society and religion as a whole.
- He was elected to the U.S. Congress in 1944.
- He chaired the National Conference on Race and Religion in 1963.
- He saw the essential message of the Gospel as "equality and brotherhood".
- In 1967 he spoke out against the war in Vietnam and said the U.S. was "the greatest purveyor of violence in the world".
- He found the black church too limiting as a context for confronting the great problems of justice, liberation, love, hope, and suffering.
- Co-founder and minister of Fellowship Church (interdenominational) in San Francisco.
- He used the intellectual tools of highly recognized thinkers to explain what he believed to the white public and to express the universal character of the Gospel.
- He did not become a political activist but instead focused on the "inward journey", that is the spiritual quest for liberation beyond race and ethnic origin.
- An ecumenist and long-time president of Morehouse College.

(15) Many interpreters of Martin Luther King, Jr. have underscored the influence that several white theologians and philosophers had on him. Cone maintains, however, that King was a product of _____, and that King did not arrive at his convictions about God from reading white theologians. Rather, his religious beliefs derived from his _____ and his _____.

(16) Cone presents King as the public embodiment of:

_____.

Love was at the center of King's thought, but he interpreted love in the light of:

- (a) _____
- (b) _____
- (c) _____

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- (17) King's operational theology was an amazing mixture. It included:
- (a) the democratic tradition of _____
 - (b) the biblical tradition of _____ as found in _____.
 - (c) the New Testament idea of _____ as disclosed in _____.
 - (e) the Gandhian method of _____ as a strategy for _____.
- (18) In a one-paragraph essay explain King's conviction that there could be no liberation without suffering.
- (19) In a one-paragraph essay explain why King initially rejected the idea of "black power" and why he softened his attitude about it shortly before his assassination.
- (20) King prophetically proclaimed God's judgment against America and God's righteous indignation against the three great evils of our time - _____, _____, and _____.
- (21) For King, hope was not derived from the optimism of liberal Protestant theology, but rather was based on _____.

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- (22) Ever since its origins in American slavery, black religious thought has faced the question of whether to advocate integration into U.S. society or separation from it.

What has been the majority stance of those in the black churches and civil rights movement? _____

How has this majority view thus interpreted the dominant themes in black religious thought?

Those of this majority view have emphasized the _____ side of being African-American.

The other minority view of _____ U.S. society has been espoused by black nationalists who have emphasized the _____ side of being African-American.

- (23) In a one-paragraph essay explain the rationale of those who argue for separation from U.S. society.

- (24) Match one of these advocates of black nationalism with each description below:

(a) Malcolm X (b) Marcus Garvey (c) Henry McNeal Turner

-- The most persuasive interpreter of black nationalism during the 1960's.

-- A bishop of the African Methodist Episcopal Church.

-- The founder of the Universal Negro Improvement Association.

-- A convert to Islam, he viewed Christianity and U.S. society as being essentially white.

-- He claimed that black people have as much right biblically and otherwise to believe that God is Negro as white people have to believe that God is white.

-- He claimed that Negroes believe in the everlasting God, the God of Ethiopia.

-- He critiqued King's philosophy of integration, non-violence, and love, advocating instead black unity, self-defense, and self-love.

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- (25) In an essay of a few paragraphs, explain why black power began to appeal more to black clergy in the 1960's and how it shook them out of their theological complacency.

- (26) Black clergy who were committed to black power and who wanted to remain within the Christian community had to find a way to reconcile the two.

Many began to advocate the development of _____, and the rejection of _____ as heretical.

- (27) To begin to develop a black theology, a new starting point was necessary, a starting point that must be defined by _____.

The central message of the gospel was articulated as: _____.

- (28) In black theologians' re-reading of the Bible, the dominant motif that has emerged is _____.

For the biblical meaning of liberation, black theologians have turned to _____.

To discover the theological content for the theme of justice, they have turned to _____.

To find the biblical foundation for a re-interpretation of love, suffering, and hope in a black context, they have turned to _____.

The idea of the "_____ God" has become important in black theological perspective.

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- (29) Black theologians have reflected on the cross of Christ Jesus in light of _____
_____.

For black theology (and Third World theology), the passion story of the cross is not a theological idea but an indication of _____.

- (30) Black theology has de-emphasized _____ and affirmed _____. The reason for this is that _____ are far more important for an analysis of the Gospel in the struggle for freedom than are _____ which participated in enslavement of blacks.

- (31) The emphasis on praxis in black liberation theology is summarized by the line: "To know the truth is to do the truth", that is to _____.

Black liberation theology expresses a commitment or option for _____ and against _____.

- (32) In a one-paragraph essay explain why social analysis is a critical component of black theology.

- (33) The theological revolution that liberation theology is bringing about worldwide deals not only with how we think about God, but more importantly with:

